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Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

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HAZRAT MIRZA NASIR AHMED

KHALIFATUL MASIH III

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 9

September, 1979

Editor

NUR-UD-DIN MUNEER M.A.

GOD IN ISLAM

By

Hazrat Mirza Bashir Ahmad M.A.

(May God be pleased with him)

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"GOD IN ISLAM" is the English Version of "ہمارا خدا", in which the author, besides showing the hollowness of Godless philosophies, has given cogent proofs of the existence of God and also described His attributes and characteristics. It is serially being published in the "Tahriki Jadid" for the benefit of its readers English rendering is by Qazi M. Aslam.

(Ed.)

(Continued from last issue)

Voice of Human Nature

I turn now to the arguments proper. My first argument is based on human nature. While discussing the question why we should inquire about God, I said that human nature itself raises questions about God. Is there a Creator and Master, Who has created this universe—it keeps asking. How can such questions be suppressed ?

Human nature, however, does not rest only with asking questions. It proceeds also to answer them. You have only to listen to the voice

which keeps speaking all the time. There are many who are able to listen—listen to human nature.

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The question is, what is human nature? The Arabic is *Fitrah*, and *Fitrah* stems from the root *Fatara*. According to Arabic usage when somebody has the activity *Fatara* attributed to him he has attributed to him three things, viz., (1) he has created something where there was nothing, (2) given it a start, and (3) having given it the status of existence has endowed it with the capability of growing and flourishing in the grand drama or life. Because of this root meaning, the word *Fitrah* is usually interpreted by lexicographers as 'capabilities with which every child is endowed from very birth.'

According to this definition, human nature is not the product of outside influences, but an equipment inherited by man through the natural creative process. With this equipment each man enters the joys and responsibilities of life to carve out for himself the avenues of advance and personal development. Everything—every species, every class of objects—carries within it certain tendencies which are inherent to it. These constitute its nature, its *Fitrah*. The tendencies come in contact with environmental influences. And then they either become dominated and depressed by these influences; or they become whetted and sharpened—in some way modified by them. On the impact between natural tendencies and outside influences depends what the growing individual is going to become. Everyone can see the impact at work and what it is leading to. Is he growing into this sort of person or that? Take a child unsullied, unspoilt. He will follow the natural tendency always to tell the truth, to describe things as he knows them. Every child is like that. Then it happens that an activity welcome to him is disapproved by his parents. A conflict arises for the time being. Will disapproval produce disinclination or inclination towards the welcome activity? If inclination, then there will be a tendency to hide the activity from the parents. This is the first layer or impact of the environment on his unspoilt nature. The process continues. His activities are dictated by his own new passions, but he now hides them from his parents and is no longer so truthful about them. The natural tendency to tell the truth is confounded by environmental pressure, until he becomes a complete slave of it. No longer knows that his duty and natural inclination is to tell the truth. It is then we say his conscience is dead.

Conscience is not a thing that dies. It only becomes suppressed by layer upon layer of environmental influence. Same is true of all the other passions which constitute human nature—love, hatred, charity, anger, fo giveness, vengeance, courage, fear, chastity and lust ; love of progress and promotion, hatred of backwardness, etc., etc., are inclinations, passions framed into human nature. Environmental influences are always there inclining a person now to one extreme, now to another, now to the straight path of moderation, now to some deviation.

This being so, the voice of human nature becomes confounded, hard to listen to and perceive. Unless it is a person who has his passions kept well within moderate limits. Ordinary persons are liable to misconstrue the voice of their own nature. Despite all this the fact cannot be denied that there is such a thing as a man's nature, a composite of inclinations, everyone of which serve as a silent voice. Truth speaking, for instance, is a man's natural inclination. This inclination requires us to speak the truth whenever occasion arises to do so. Not to overstate, nor understate, as far as possible. This nature inclination is the voice of man's nature. The Holy Quran is concerned to keep this voice alive, able to speak whenever occasion requires. Thus :

> Keep straight thy face, turned to the moderate path, the natural path, to tread which God has made man (30 : 31)

Now it lies with every one of us individually to ponder. Is there or is there not a voice arising from within his nature, proclaiming the existence of God ? Sitting alone by himself let him ask himself, 'What am I ? A fortuitous accident ? Or a creation by a Great Creator ? Let him steer clear of long-worded arguments. Let him try and listen. Let him be honest—Is there a voice or not speaking to him ? Says the Holy Quran :

> And remember when Thy Lord brought forth from Adam's children—out of their loins—their offspring and made them bear witness against their ownselves, saying, 'Am I not your Lord ?' they said, 'Yea, we do bear witness'. This He did lest you should say on the Day of Resurrection, We were surely unaware of this.' (7 : 173).

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This is a description of the compact which took place at the time of the creation of man. Man was endowed with capacities, capabilities, of various kinds. Among these was the awareness of God the Creator—Master, Whom you will do well never to forget. This He did, so that

men should have no excuse left for their negligence. On the Day of Judgment they should not be able to say, 'We did not know, else we would certainly have turned to God'. Awareness of God is a natural capability with which man is endowed. Same as other capabilities. We are not here by accident. We are here, created by a Sovereign Power. This awareness is always there. Now and then it is even heard as an inner voice. Unless the capability happens to be suppressed by external pressures. The awareness of a Creator, in our word, is an existential awareness, a valid experience. It shows up occasionaaly even in those persons who may have driven it out of consciousness by persistent neglect and indifference. From under layers of amnesia, the awareness may arise and speak. Atheists—confirmed atheists—are known to cry out, 'Ram! Ram! or 'Allah! Allah!', in times of distress. Some will say it is a matter of habit. But the history and circumstances of such men rules out such a habit. They have regimented themselves into disbelief over years, have made speeches and written pamphlets against belief in God. When such men cry out for God, it cannot be attributed to habit. For habit here should work otherwise. It should continue to voice dismissal, denial and derison. Crying out to Him for help is here quite unexpected. A confirmed disbeliever, if he suddenly cries out *Ram, Ram* or *Allah, Allah*, does so under the stress of his inner voice. It can be nothing else. A time of distress shakes a person as an earthquake shakes the earth. Things buried deep down suddenly force themselves to the surface. Same thing happens to men in times of distress. The voice of nature which had become feeble because of the weight of suppression suddenly become audible.

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The same thing happens in old age. Old men begin to hear their inner voice more clearly, more easily. The explanation is that in youth, people have many interests, hobbies and things to occupy themselves with. There are the cares of the world also Passions are strong and tend to immoderate expression. In old age there is increasing moderation in everything. Detachment takes place from worldly cares and enjoyments. The voice of inner nature begins to be heard again. Disbelievers are usually young. As they pass from youth to middle age, their thinking begins to change. So much so many disbelievers decide to recant disbelief when they become old. It is because their inner voice now begins to teach them and compel them to return to belief. There will

be exceptions, but the general rule is still as I nave laid down. It is impossible an old man who has never believed may continue not to believe. This, because the pressures under which his thinking has laboured are still as they were. Such pressures are more frequent and more effective in youth. Therefore, disbelief goes more with youth.

The change which comes with old age may be attributed not to age, not to the mellowing of years, but to the fear of death which old age usually brings. An old man finding death near begins to fear accountability, and so begins change in his thinking. But this only strengthens my point. It does not weaken it. Fear of death is normal, part of the natural dispositions of man. Else, why this fear? Because a believer does not consider it to be the end of life. Fear of death and the consequent inclination to believe are part of the inner voice. Disbelievers cannot account for the change towards belief which takes place in old age. For them life is one accident, death another. Their impact on our thinking should be the same. It follows that fear of death is itself the consequence of inner change. We attribute this to the God-made nature of man. Truth is well-summed up thus. When layers of darkness and lazy thinking begin to lift, the voice of nature comes to have the change to raise itself and rule our thinking.

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A mysterious power draws us to God, and so, to belief. Truly has the Messiah of Islam said :

Hooded their eyes —
by layers of prejudice,
no wonder they cannot see :
The goal of their quest
is the same —
believers unbeliever be.

Human nature, in short, is a very strong witness in support of the existence of God. A reasonable person will not find it easy to reject. And this is yet another gift of grace we owe to our God. That we may be guided aright, our Lord has sown the seed of belief in our nature. Thus the Holy Quran :

And there are signs also in your ownselves Will you but see? (51 : 27)

And a poet :

Tis in the heart, yes heart,
the image of the Friend
Bend a little —
and you will see.

Who is the friend, the poet has in view, we do not know. But we do know that the image of God remains impressed on every man's heart. Only, proud man will not bend his neck to see. There is a cinder of love—love of God—deposited in every man's nature. How many will see that it is not put out.

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Again we quote the Messiah of Islam :

Thyself with thine own hand,
hath sprinkled the salt of love,
On souls galore :
Mind the gasping lovers, therefore,
whose noise you hear.

Not a moment's peace,
can I have without Thee :
My life convulses within,
'tis a dying man's heart that beats.

Hurry O Lord —
such noise surrounds thee
on all sides :
May be a mad devotee
bleed himself to death
before Thou comest him to see :

Argument from Design

I now turn to the rational argument which is the best known among rational arguments. In fact the greater number of believers who build their belief on commonsense and reason, build on this argument. Even otherwise, among rational arguments as such, it is difficult to think of a clearer, easier to understand, and more effective argument. Remember, we are not concerned yet with those arguments which, as it were, descend from heaven. These, of course, not only prove God, they make Him a part of our awareness, our experience. These arguments do not yield hints or probabilities only. They enable us, as it were, to *see* God, find Him, almost meet Him. We are still considering the ordinary ra-

tional arguments which make the existence of God, probable to a degree. Among such arguments, the argument we are now going to consider (viz., the argument from design) is supreme, very clear, very convincing. The amount of belief which survives today among educated, rationally-included individuals, despite the indifference which otherwise prevails in the world, we owe to this argumegt. Open disbelief and denial are still rare. This is also the argument which receives first place in all sacred books. It is the argument used to shake the indifferent, the forgetful, out of of their sloth and slumber. The Holy Quran also uses it and uses it again and again. This argument moves from cause to cause. Looked at more carefully, it really turns out to be one compound argument, made up at least of two partial arguments. One is the somewhat ordinary argument which leads one from the fact of creation to its necessary cause, the Creator. This because of its simplicity, appeals more to ordinary people. The other argument proceeds from the facts of this visible world, from design and order and arrives at its Creator, a Creator Who maintains and minds this vast and well-ordered world. This argument itself splits into several smaller arguments, but here for the sake of brevity and simplicity, we will treat all these arguments as *one* compound argumennt. 'And no help for me except what Allah chooses to Grant'.

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The first major part of the argument which infers from the fact of creation, the existence of a Creator is, to all outward appearance, a very simple and plausible argument. For instance, here at this time I am sitting at a table, a guest in the house of a friend at Mussoorie. There are many things before me, every one of which tells me a story. There is paper on which I write, a pen with which I write, and ink in the pen which writes. I also have blotting paper to dry the ink, a glass paperweight to keep my papers from flying. I have a chair to sit. I can lean on ths table in front. The table is covered by a table cloth. There are books on the table on one side - these I consult now and then according to need. All these things proclaim their existence and their existence is proof for me that every one of these has had a maker, its Creator. My room has walls, on the walls there is a roof. Windows and doors and curtains in addition. The floor has a carpet. Here and there on the floor are things of use. I see all these things, full of conviction that they all had their maker. They have not sprung

into existence by themselves. Some craftsman, some maker has made them, fruit of somebody's labour. If somebody comes to me and tries to convince me that the things in front of me and around me, were never made by anybody, but that they made themselves and assumed their present appearance, I will at once dismiss his suggestion. So will others who heard it. Yet it is a pity there are many thousands of people in this world who want us to believe that this 'chair of heaven and furniture of the earth', animals, plants minerals layers of the earth, owe their existence to no one, nobody, but to themselves and from all time ! How can I be taken in by such thoughts. It was a Bedwin who was asked for a proof of God. He said in reply :

A lone traveller through a desert,
if he sees camel—dung in his way,
knows a camel has passed that way.
If he sees a foot-print on the sand,
he knows someone has passed that way
on foot. If this is so, can you
dismiss the heavens, the sun moon,
and stars, as though they had no maker ?

How true all this that comes from a son of the desert, how simple and unadorned, but full of wisdom. Illiterate, yet what he said is deep enough to defy a learned philosopher.

The verses of the Holy Quran on this grand subject, the orderliness of creation and its design are as follows :

Are you in doubt—about Allah, Maker of heavens and the earth ? (14 : 11).

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Verily, in the creation of heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after it is dead and scatters therein all kinds of beasts, and in the change of winds and clouds pressed into service between the heaven and the earth—are indeed signs for people who use their understanding. (2 : 165)

And in your ownselves are signs—Will you not see ? (51 : 11)

Do they not look at the sky above them, how We have made it and adorned it, and there are no flaws in it ? (50 : 7).

And the earth—We have spread it and placed therein firm

mountains and We have made to grow therein, species beautiful of every kind (50 : 8).

For enlightenment and for a reminder to every penitent soul (50 : 9).

And to Allah bows whatsoever is in the heavens and the earth willingly or unwillingly, even their shadows morning and the evening (13 : 16).

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And He it is Who created the night and the day, and the sun and the moon, each gliding along smoothly in its orbit (21 : 34).

And surely in the cattle too, there is a moral for you. We provide for your drink out of that which is in their bellies — from betwixt the faeces and the blood—milk pure and pleasant for those who would drink (16 : 67).

And thy Lord spoke to the bees : 'Make ye houses in the hills and in the trees and in the trellises which they build. Then eat of all manner of fruits, and follow the ways of your Lord, made so easy for you'. There comes forth from their bellies, a drink of varying hue, wherein is healing for men. Surely in that is a sign for a people who think (16 : 69-70).

Now let man look at his food ! How we pour down water in abundane. Then we cleave the earth, a proper cleaving, then We cause to grow therein grain and grapes and vegetables and the olive and the datepalm, and walled gardens thickly planted, and fruit and herbage, a provision for you and your cattle. (80 : 25-33).

Blessed is He in Whose hand is the Kingdom, Who has power over all things, Who has created death and life that He might try you- which of you is best in deeds, and He is the Mighty, the Forgiving, Who has created seven heaven in harmony. No incongruity canst thou see in the creation of the Gracious Lord. And look again—seest thou any fault ? And look again and yet again, every time thy sight will return unto thee confused, tired (67 : 2-5).

And remember with thy Lord is the end of evêrything (53 : 43).

Woe unto man—how ungrateful is he ! (80 : 18)

The verses of the Holy Quran have been collected from different plaecs. They all bear on the unique features of the order of creation, viz,, its design and purpose. The precision and pointedness of description, and the power of communication are peculiar to the Quran.

Nature and Dcsign

The vast natural order and universal design Point to the sovereign creator designer. For those who reflect everything points to the Ultimate Author, God. The design and orderliness, the properties within properties of things, which reveal themselves make the inference to God more and more patent and more and more precise. Take the tiniest of things in this world and then proceed to observe and study. You will be amazed at the grandeur and wisdom with which that tiniest of things, carries on its existence, its purpose. How it all goes on passes our understanding. Even a speck of dust transcends human understanding. The Promised Messiah truly marked:

A worm's foot,
Could man create?
Why wonder if,
he can't create
anything like—
the speech of God?

Take such a thing as a house-fly. Most ordinary, most common. Yet what a miracle of creativity! A life-time of study will not prove enough for a study of the house-fly, the anatomy of its parts, the functions of each part etc. There will be more, yet more to observe, to measure, to study. Take the human body This miracle of creation has been under close study since the birth of this world. The best human brains have devoted themselves to it. In each generation by the thousand. They are yet busy unravelling the parts and parts within parts, their structure, their build, their design. Have they found the key, the law on which the body and its parts depend and on which they work? The knowledge to be gathered is infinite. It is an infinitesimal portion we have already gathered. The world will come to an end and knowledge of the human body will not have been gathered. There will always be more and more to know, to learn.

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Look at a flower. Any flower, it may be one you find aside on your way. Maybe you have saved it from the careless heel of a pas er-by. Look at the petals. Each has a network of channels and sub-channels. Each channel, each sub-channel has its structure and function or functions and these constitute a world of knowledge, the acquisition of which may entail a life-time of stucy and research.

And yes, have a look at a seed almost invisible, a mere handful can hold several hundred thousand of these. This tiny little seed sown in the ground yields in not a very long time a whole tree which provides shade and rest to many. And what about man, yes this great being, man? Man also, to begin with, is but a contemptible worm of microscopic size in the body of its father. This worm—when the day comes—grows into a handsome person endowed with all the potentialities of which mind and muscle are capable.

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Now look a while at the skies. Look at the sun, the moon, the the stars. Talking of the sun, do you know its distance from the earth? 93,000,000 miles! And it is one of those heavenly bodies which are relatively nearer to our earth. There are suns whose distance from the earth runs to staggering figures. Then do you know how big the sun is? What is the size of this globe of fire? Compare it with the earth which seems so big, that being spherical, it yet seems flat everywhere. The diameter of the earth is 7,926 miles. The diameter of the sun is 8,65,000 miles. But unless it is too frightening, it is as well to know that our heavens contain suns many of which are as much bigger than our sun as a giant is bigger than a gnat.

So much about the broad features of the huge bodies which inhabit our space or keep coursing through it. God only knows what their number is and how they keep orbiting in the vastness which surrounds them. The orbiting itself is a mystery a miracle. It is so smooth, did you ever hear of clashes or collisions? Or of the mixing of orbits? Keeping to appointed orbits is a wonderful thing. When we come to think of it, we find it is a grand law which all things, including things on this earth, observe with religious regularity. There is a tremendous strictness about it. Every thing has its range of properties to which it keeps. It dare not transcend this range and begin to assume the properties of another thing. It is for fire to burn, for water to put out the fire. A tree is set to stay in its place and grow, a bird to fly about in the air, a man to move about on this earth, a fish to swim in water, a cow to graze, a lion to prey upon other animals. These are crude examples all well-known and well-attested. They proclaim the truth that everything lives and works within the limits of its properties. These limits all things must keep, and above this law of limits, we have the patent fact that everything exists and functions for a purpose. *(To be continued)*

The Frightened Face

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I never can know the length of Time
The rhythm of days—from day to day
And I can say
That all the blinking eyes
On the highest height of the skies
Can never peep
Into the distant deep
Ocean of days ahead
That does not shed
The faintest shadow
Of things unseen
As they never will be
And never have been.

Down in my anguished mind
There is a kind
Of a damaging fear
Which doesn't let me clear
The hurdles of doubting thoughts
Which are tied like knots
To my timid soul
My Lord and God
How shall I play my role.

Whatever the Time and Space
I know that Your Grace
Can make me glide
With a justifiable pride
Through thick and thin of all
Be it great or small
I can cross the bars that be
And I would hold the key
To a life of glorious deeds
With golden growth and no weeds
My Gracious God ! let Your Grace
Glitter on my frightened face

Naseem Saifi

Rabwah Diary

DARAS

Daras (Lessons comprising of recitation, translation and commentary) of the Holy Quran arranged by Nazarat Islaho Irashad on the commencement of the Holy Month of Ramadan ended, by the Grace of God, on 23rd August. Exposition of the last three Suras was given by Hazrat Khalifatul Masih III. At the conclusion Hazrat Khalifatul Masih prayed in congregation. The prayer was marked by humility and entreaty. It was participated by the thousands of men and women who had regularly attended the daras of the Holy Quran throughout the month.

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The series of *daras* were delivered by Maulvi Mohammad Ismail Dialgarhi, Maulvi Rashid Ahmad Chughtai, Maulvi Syed Ahmad Ali, Chaudhri Mohammad Sharif, Maulana Qazi Mohammad Nazir, Maulana Abdul-Malik Khan, Maulana Dost Mohammad Shahid, Maulvi Abul-Munir Noor-ul-Haq, Maulvi Basharat Ahmad Bashir and Maulvi Malik Mubarak Ahmad.

Soon After Malik Mubrak Ahmad had concluded his *daras* of the last para of the Holy Quran, Hazrat Khalifatul Masih after the Asar prayer, gave exposition of the last three suras on the 29th of Ramadan. Quoting from the writings of the Promised Messiah he explained the station of God as of providence and the necessity of supplicating unto Him. He elucidated how the last two Suras which encompass the all embrassing prayers particularly pertain to the present day evils and their remedies. He illuminated in cogent terms their importance and beneficence.

Hazrat Khalifatul Masih concluded his commentary a few minutes before the Maghrab Prayers. At the end he led silent prayer for the spread of Islam, the welfare of the community and the prosperity and stability of Pakistan.

Jumatul Wida

Hazrat Khalifatul Masih III, led the *Juma Prayers* in Aqsa Mosque on 24th August 1979. In his sermon he stressed upon the Khuddam and Ansars and the members of the community in general some of the main duties

and responsibilities that rest on their shoulders in the light of the lessons that the month of Ramadan imparts.

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He said that this is the last of the Fridays of this sacred month and also the last day of fasting. The month of Ramadan would end today but its blessings and the responsibilities would not; they never did and would never do. These blessings and the entailed responsibilties continue throughout the year. This month is in the nature of a refresher course. It embrasses a number of lessons for the believer. He is required to make them part and parcel of his life and perform these deeds not only in the month of Ramadan but to continue them afterwards.

In connection with the continuity of this cycle of the blessings Khalifatul Masih said that this month presents an all embrassing endevour in the way of God. In this blessed month fasts are observed every day; supplementary prayers are offered, the Holy Qurrn is recited and extraordinary supplications and giving of alms is practiced. While on one hand the latent quality of service of humanity is reawakened and on the other hand stress is laid on self discipline and training. The central theme of our prayers and mortifications is to acquire the pleasure of God. In order to sustain His pleasure it is essential that the exercises of the month of Ramadan should be continued. It may take another shape or form but the spirit have got to be maintained.

He drew the attention of the Khuddam to two most important points. First that they should continue praying to God throughout the year. They should not be forgetful about it lest they leave the door of God. Supplicate to Him for all that is good and may God grant you all that is sublime and noble. Secondly, they should never forget that they are the servents of humanity. It is their duty to serve others. Service to humanity has many facets; they should try to fulfil all of them. They should resolve that they would not let any fallen person remain in misery. He explained this aspect of service in detail and stressed upon the need of communal service.

Addressing the Ansars he reminded them that their job is to train the younger generation. They should pray to God that He may make our progeny His true servants. He may plant His love in their hearts. Just as the Khuddam's work of service to humanity and prayers should go hand in hand so in their case the training of the youth and prayers

should work side by side.

Addressing the members of the eommunity in general he reminded them of their responsibilities of the propogation of Islam throughout the world and to bring about its victory over the other religions. He advised them to shoulder their responsibility with supplication and humility ; follow the footsteps of the Holy Prophet and present in their lives the beauties of Islam in practical shape.

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Eid-ul-Fitr Celebration at Rabwah

The solemn and graceful festival of Eid was celebrated in Rabwah on 25th of August. Khalifatul Masih III, led the prayers at Aqsa Mosque. In his Eid sermon he said that our real Eid, which is synonymous with joy and happiness, accrues when we know by the descent of the angels of happy tidings that God is pleased with us and has accepted our supplications. Referring to the real joys of Eid he prayed that God may make this day a day of real rejoicing and happiness for all his servants.

Eid was celebrated by thousands of men, women and children. Apart from the local inhabitants hundreds of Ahmadies travelled from afar to celebrate the Eid with their relations and friends in Rabwah. The mosque inspite of its spaciousness overflowed and people had to say their prayers in the adjoining parks and the open spaces. One could see heads bowing, standing and prostrating like the waves of the sea. Even the ladies had to offer their prayers under the specially erected canopies as the partitioned section of the mosque reserved for the ladies proved inadequate.

Khalifatul Masih arrived at the mosque at 0830 A. M. and led the prayers. After the prayers he delivered the sermon. He said today is our Eid. May God make this a truely happy occasion for all of us. He said that he has used the word "Our Eid" purposely as there is a differenee between Eids Festivals of Joy and happiness are held by all the religions of the world and by all the sections of the society but there is a difference between these festivals. Our Eid, the festival of Joy and happiness, is when God in His beneficence and mercy grants us our prayers.

Expounding this Eid of spiritual blessings and glad tidings he explained that the real Eid of a servant of God is when he gains His pleasure and favour. The angels descend from heaven and whisper in his ears that he should rejoice and fear not as God has in store for him

great rewards. He is urged to work harder to become eligible for better rewards. This is our Eid. Imploring His mercy and grace he wished this happy Eid to all. He prayed that God may bring the hour nearer when the people of this world hear the voice of their God that He is pleased with them; the purpose of their creation has been fulfilled. They should gather togather under the banner of Mohammad (peace and blessings be upon him) in a manner that they are showered with His largesses.

He reminded the members of the community, that one should never loose sight of the fact that these rewards are His graces. Whatever a person gets is the outcome of His beneficence.....Spend your days singing the songs of His glory. March forward on the road to the victory of Islam, O Lord let it be so. Digitized by Khilafat Library Rabwah

After this inspiring sermon Khalifatul Masih led silent prayer. Afterwards He again wished the people a happy Eid and left after saying Assalamo Alaikum Wa Rahmatullah Wa Barakatohu.

After his departure, as it is customery, people embraced each other and exchanged Eid greetings.

(Translated by Sahibzad Mirza Majid Ahmad)

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From the News Paper

The Story of Ahmadiyya Movement in Nigeria

One of the leading Newspapers of Nigeria "Headlines", in its publication of August 1979, under the series : "Stories that made Headline News" has published a lengthy article under the title "The Story of Ahmadiyya Movement in Nigeria" with pictures of the Promised Messiah, Hazrat Khalifatul Masih III, Hazrat Maulvi Abdur Rahim Nayyar, Alhaji Abubakar Tafawa Balewa and many others. In following we reproduce an excerpt from this article:

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The Ahmadiyya Movement in Islam was established in Nigeria in 1916. The inauguration took place at 62, Bamgbose Street, Lagos the residence of the first President, Alhaji Imam Mohammed Lawal Basil Agusto with Brother B.A. Fanimokun as the first General Secretary. The subsequent secretaries were: Brother A.R. Balogun, Oba Musendiku Adeniji Adele while Brother Adam I. Yakub and Brother L. A. Rada acted as President and Vice-President.

After sometime, it was thought that the slow pace of Ahmadiyya progress was due to the fact that its leadership was indigenous, not expatriate. It was thought that an expatriate would confer greater respect. For that reason, application was sent to the Ahmadiyya Headquarters in Qadian to provide an English preacher of Islam. An Indian of the late Maulvi Abdur Raheem Nayyar was sent.

"Maulvi Nayyar" was said to have been truly learned, civilied, spiritual exemplary in behaviour. He worked assiduously and honestly. He proved himself an encyclopaedia of Islam, upright and forbearing. Without an iota of superiority complex, nor any racial pride: Maulvi Nayyar made himself loving and respected to the entire Muslims of Nigeria as a Champion of Islam and Destroyer of the Cross. He was held in high esteem by the then Chief Secretary to the Government and the Acting Governor of Nigeria, Sir Donald G. Clifford and by the Resident of the Colony, the late Dr. Henry Carr, who was a Christian Chancellor.

To the muslims of Northern Nigeria, Nayyar was a beloved brother and teacher. In the Palace of Kano, before the Emir of Kano, Maulvi Nayyar was nick named "BATURE MEY HADITA" by the Ulemau Alfas of Kano. He preached Ahmadiyya with grace in the palaces of the Emirs of Zaria, Ilorin and Sultan of Sokoto in 1922.

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The Ahmadiyyat which was established by a few but ardent Muslim personalities, became known beyond the confines of 62, Bamgbose Street, Lagos after the arrival of Maulvi Abdur Raheem Nayyar on Friday February 4, 1921, when the Muslim section called Al Quranic Party joined the Movement on Friday, April 15, 1921 in the fulfiment of the vision related to them by one of their learned Imam called Ayanmo "that a white Muslim would come to Lagos through the seas and will verify their belief in Quran".

Those who signed the Biat "register" in the hand of Maulvi Nayyar—as the accredited representative of the Movement in Nigeria on behalf of the whole party of the Al-Quranic members numbered more than 10,000. Among them were Chief Imam Mohammed Baith Dabiri, Imam Ali Osi, Imam Yaka, Brother Sonni Buraimoh Igbo, Disu Akinyemi Oshodi and many others. This brought the earlier members at Bamgbose Street, Lagos as and the new converts together in 1921 under the Imamship of Alfa Mohammed Baith Dabiri but subjected to the orders of the executive members which was mostly composed of Ahmadees.

The report of Mahdi made his advent in India was not well received by other elderly Muslims who left no stone unturned to stop the propagation of Ahmadiyyat.

Several of the Ahmadiyya converts thereby lost their business, wives and residences. Several meetings with the elders to iron out matters only served to worsen the situation.

But it was the Ahmadiyya Movement in Islam in Nigeria that established the first Muslim primay school in Lagos on Monday September 4, 1922. Talim-ul-Islam Ahmadiyya School was established at Elegbata Street, Lagos Island.

It was also the first Muslim mission to introduce the system of delivering Jumaa Sermon in the native tongue of the local members moved and won a motion in the old Legislative Council in early forties that

Muslims in Nigeria had the right to be accorded free holidays on their religious festival days. It also championed the right of women to worship with their male counterparts in the same mosque separated only by screen.

It was the Ahmadiyya Mission that is responsible for various publications on Islamic literature in Nigeria including the translation of the Holy Quran into Yoruba. Digitized by Khilafat Library Rabwah

That was why in 1947 the late Alhaji Abubakar Tafawa Balewa, who was destined to be the first Prime Minister of Nigeria after independence was able to say:

"If today I could stand before any christian and am able to discuss about religion with confidence it was to the Ahmadiyyat Islamic literature books at my disposal."

Alhaji Tafawa Balewa said thus while he was replying to a welcome address by the then head of the Ahmadiyya Movement in Nigeria, Maulvi Alhaji Fazil Rahman Hakeem at their Central Mosque at Ojo Giwa Street, Lagos. This was during the reception held for Northern representatives who for the first time, represented the North in the Legislative Council under Sir Arthur Richard Constitution. The occasion was presided over by the Chief Secretary to the Government, Sir. G. Beresford Stooke.

The Ahmadies were the first Muslim members in Nigeria to go abroad and pursue further education which was before, regarded purely for non-Muslims alone, as western civilization did not appreciate the Islamic faith. But the late Alhaji Imam Lawal Basil Agusto and Dr. Aboul Tammed Saka Tinubu were the first Muslim legal and medical practioners respectively, as such they became the pioneers of higher and western education.

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THE SINS OF MANKIND?

Maulvi Nazir Ahmad Mubashir H. A.

Ex. Amir and Missionary Incharge, Ahmadiyya Muslim Mission, Ghana.

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1. It is the belief of the Christians that through the sin of Adam and Eve, mankind became sinful and liable to the punishment of the hell. God being Merciful His Mercy, they assert, requires that man should be saved from this punishment; and that as He is also just, His justice requires that man should be punished. To let both His justice and Mercy go together, God sent His only son who was born of woman and therefore sinless to suffer punishment for the redemption of man.

This fantastic doctrine of atonement is based on nothing but misconception and misinterpretation of some verses of the Bible which indicate Christ's sufferings in his efforts to bring the Israelites back to the right path of God from which path they had gone astray, just as all other prophets underwent different kinds of sufferings to bring away man from sin to righteousness but did not die to bear the sins on themselves, *e. g.* Moses, Jacob, Samuel John and others who according to the Bible, "had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins being destitute, afflicted, tormented, etc." (Hebrews 11 : 36).

Jesus was indeed subjected to cruel persecutions, but he by no means died an accursed death on the cross as will be proved later in this paper. How then did he redeem mankind with his blood? The plain fact is that, as has been explained above, he suffered persecution in order to teach the Jews to free themselves from evil. It is this idea of virtually suffering persecutions till his natural death, for the sake of letting man avoid committing sins that is figuratively or literally expressed in the Bible. This idea is not a novelty and holds good even where dying to save men is plainly mentioned. The expression is used

not only in the Hebrew language but in many other languages to signify extreme suffering. We have the authority of Paul to prove the propriety of this interpretation. For in 1 Corinthians 15 : 31, he is reported to have said, "I die daily", which expression can mean nothing else but that he suffered persecution daily for the conversion of people. It cannot be taken literally ; for Paul, we all know, actually died once and once only.

If on the contrary it is insisted that Jesus, because he was the only sinless being and the 2nd person of the Trinity, carried the sins of man upon himself on the cross and thus suffered punishment in place of man, then the following questions arise :

1. Is it not the height of injustice that God the Merciful and Most Wise Judge, should punish innocent Jesus in place of sinners ? Why could He not through His infinite Mercy forgive man without subjecting an innocent being to an underserved punisment ? In short, the idea of men's sins visited on an innocent person so as to enable the sinner to escape punishment is utterly fallacious.

2. Admitting for the sake of argument that Jesus was God (incarnate or partly God and partly man) the question is which suffered the punishment on the cross, humanity or divinity ? If humanity, then how can flesh save flesh when the flesh is corrupted through the sin of Adam and Eve ? On the other hand, if divinity suffered virtual sacrifice then why did the son alone suffer ; why neither the Father nor the Holy Ghost ?

It cannot be admitted that Jesus willingly offered himself for that purpose for in that case he should not have prayed hard and asked his disciples to pray that the cup, *i.e.* the death on the cross. might pass from him (Matt. 26 : 39-42 and Mark 14 : 35-42) ; neither should Jesus have said of Judas that he was unclean, sinful, and accursed because he betrayed him (John 13 : 11 and 19 : 11 Mark 14 : 21). Indeed Judas act should not have been construed as a betrayal for which, according to Jesus, he ought not to have been born ; but must have been regarded as a blessing for him.

Again if it said that all three persons of the Trinity suffered through Christ's suffering, then it means that for three days God the Omnipotent was wounded and killed and remained dead for three days which is altogether absurd.

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3. If Christ's death on the cross were indispensable for the salvation of man, then why did not the son come immediately after the fall of Adam and Eve so that all generations might be saved outright from the beginning. Was he then devoid of feeling or was he immature for that purpose or afraid to venture out?

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4. Even when after a very long expectation he had come and had suffered the pangs of expiatory death on the cross he was loath to meet people in the open, especially the Jews for whom he came, and the officers of the law. Was he afraid of being seized and crucified again?

5 That Jesus was sinless because he was born without father is in itself absurd; was not then his mother Mary sinful (God forbid) being of the seed of Adam and Eve? The Bible points out that anyone born of woman is not sinless (Job 25-4). Even Paul has gone so far to say, "God sending His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Romans 8 : 3). Hence Jesus too was sinful (God forbid). It follows that he could not atone for the sins of others.

6. The doctrine of atonement is plainly refuted by the Bible itself. For we read in Exodus 32 : 30, "Ye have sinned a great sin and now I will go up unto the Lord, peradventure I shall make an atonement for your sin". Here Moses wants to be punished for the sins of Israelites but God gave him this reply: "And the Lord said unto Moses, whosoever hath sinned against Me, him will I blot out of My book" (Exodus 32 : 33). This proves deciseively that atonement in the sense the Christian Church take it is not acceptable to God.

7. Furthermore, the Bible shows that atonement is against practical wisdom: "His own iniquities shall take the wicked himself, and he shall be holding with the cords of his sins." (Poverbs 5 : 22) "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man be put to death for his own sin." (Deut 24 : 16). In Ezekiel, chapter 18, God, after reproving the unjust parable of sour grapes, goes on to show that all who keep away from sin and do good, will not be punished".....the righteousness of the righteous shall be upon him nnd the wickedness of the wicked shall be upon him" (verse 20).

8. It is undeniable that there were righteous and sinless people before Christ among whom may be mentioned Zacharias and his wife

who were righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:5, 6); John (Mark 6:20); Simeon (Luke 2:25); Sampson (Judges 13:5); Hezekiah (II Kings 18:3-7), Josiah (II Kings 22:2), and Abel (Matt. 23:35, Hebrews II:4) notwithstanding his being the direct son of Adam and Eve. From this it can be seen that the theory of original sin is all a mere fuss; for if Abel and others were righteous and sinless so that God was pleased with them, then how did all men become sinful? Moreover, we know from practical experience that all the children of drunkards are not drunkards. It is impossible therefore for all mankind to become sinful through the sin of Adam and Eve. It is said by some Christians that there were of course righteous men before Christ but the doors of Heaven were closed to them till Christ's coming. But the Bible is against this view as there are verses showing that Elijah and Enoch went into heaven before Christ's coming. (II Kings 2:II and Hebrews II:5).

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9. The Bible tells us that as a punishment for the sin of Adam and Eve, man has to eat bread in the sweat of his brow and women are to bring forth in sorrow (Genesis 3:16-19) As people including even Christians still sweat for their daily bread and women suffer the pains of child-birth, it stands to reason that Christ's death on the cross was in vain. Moreover, as barren women and spinsters who do not marry do not suffer the pains of child-birth, it may therefore be assumed that for these women Christ's mission has no use whatsoever.

10. As has already been shown, Christ's death on the cross does not save man from the punishment of the original sin neither does it save man from the consequences of his daily sins; for people are punished for crimes, transgressions and evils even on this earth by Churches and Governments; and in the next world the wicked will be condemned as well according to the Gospels (Matt. 7:21-23 and Luke 13:27). It is clear therefore that Chirst did not die to bear the sins of man upon him.

11. Even the Lord's prayer of the Christians (Matt. 6:10-15) is against the doctrine of atonement, for while they pray God to forgive them their debts (whether self-incurred, or through someone else *e g.*, Adam and Eve), even as they forgive their debtors; and a creditor cannot be repaid by another after he had forgiven his debtor the amount the debtor was owing; yet they believe that God has forgiven man and also taken the debt from Jesus. This kind of forgiveness cannot be called forgiveness at all; hence according to the Christian belief God does not

know real forgiveness.

12. It is generally known that an inferior being is sacrificed for the safety of the superior being. It is impossible that Christ being superior should be sacrificed for the safety of man. For example, if a man and a goat are both in danger of being run over by a car the driver will try to save the man at the expense of the goat. If so, how can God the most Wise punish Jesus to save man?

13. That the Christian doctrine of atonement is unnecessary is borne out by the Bible which shows the different ways of absolving sins and having salvation such as praying and turning from wicked ways (II Chron. 7 : 14), forgiving others their trespasses (Matt. 6 : 14), and repenting (Lk. 15 : 7).

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14. By believing that Christ died on the cross the Christians admit that their God is accursed (Deut. 21 : 22 and 23). Also, Paul says Christ hath redeemed us from the curse of the law being made a curse for us; for it is written; cursed is everyone that hangeth on a tree" (Gal 3 : 13) But we read in Leviticus 24 : 15 that "Whosoever curseth his God shall bear his sin". It follows then that the Christians shall bear their sins and so after all there is no atonement.

15. The naked truth is that Christ did not die on the cross because like Jonas who went into the whale's belly alive for three days and three nights and came out alive (see Jonah I and 2), Jesus was put in the tomb alive and came out alive. Jesus himself told of this incident of Jonas as a sign from him, or in other words that a similar episode in his life must be expected (Matt. 12 : 39 and 40). Also Jesus prayed hard for the cup *i.e.* death on the cross, to pass from him (Mark 14 : 35 and Lk, 22 : 41 and 42) and God accepted his prayer as we read in Hebrews 5 : 7 "Who in the days of his flesh when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared". It is proved therefore beyond the shadow of doubt that Christ did not die on the cross. Consequently the Christian doctrine of atonement falls to the ground without question. In place of this false doctrine the Holy Quran has shown us an antidote against all sins, which is compatible with human conscience and the laws of nature. That antidote is to worship God day and night and to do good: for good deeds remove ill-deeds (Holy Quran Chapter II : 114).